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AN APPEAL TO THE FREEMEN OF THE EMPIRE STATE.

BY AN EXILE OF MISSOURI

Citizens of the State of New-York,—honest and patriotic sons of Liberty,—
brethren of your countrymen—Listen!

The voice of a humble fellow citizen, exiled from Missouri, appeals to his native state for that protection and redress which he has sought in vain at the hands of the General Government.

I was born in Huntington, Oswego county New-York, on the 12th of April, A. D. 1807. My ancestors were among the early settlers of the colonies of Pittsneck and Sea-Beach. The venerable pilgrim fathers who preferred the hardships, toils and dangers of a howling wilderness, to tyranny and oppression, and who planted the first germs of an Empire of freedom in this western world.

My grand-father Obadiah Pratt, removed from Sea-Beach, Connecticut, some eighty years since, and penetrated as far west as Canaan, Columbus county, New-York, then mostly in a wilderness state, where he opened a fine farm, converting the wilderness into a fruitful field, and causing the desert to teem with joy and plenty.

From that early period till the day of his death, he stood firm in the cause of American Liberty; and hand to hand, and heart to heart with most of our early settlers, he struggled, through all the toils and dangers of a revolution. With them he conquered, and thus bequeathed to his numerous posterity the rich inheritance, his sweat and tears and blood had so dearly purchased.

My father Jared Pratt, was born at Canaan, Columbus county, reared on the old home-stand, an honest and industrious citizen. He shouldered his rifle at the call of the Governor, during the hot war with Britain, and assisted in gaining the battle of Plattsburgh.

Dispended from a race so illustrious, the blood of such nobility running in my veins; and drawing my first breath in air as free, as an eagle's, and in a country so exalted.—Nourished on the milk of freedom I rose to manhood full of hope and expectation. The most exalted feelings of patri-

stem and love of country sustained my bosom, distilled through my every pore, grew with my growth, and strengthened with my strength. I fondly hoped to enjoy through life and to hand down to posterity, unscathed and unimpaired, the blessed illustrations of our common country, but, alas, I have been disappointed.

Ranched from the State of Missouri, with my family and some fifteen thousand of my fugitives, robbed of houses, lands, and property, while hundreds of men, women and children, were murdered in the most cruel manner; and all this by the express orders of the Executives of that State. The cruel perpetrators of these horrid crimes not only permitted to enjoy the plunder, but actually paid for their services by legislative enactments, and in addition to all this, not permitted to enjoy up to the present moment our houses and lands, and having appealed in vain to every department of the government of the State for redress, or even an investigation of our wrongs, we have continued to lay our grievances before the President and Congress of the United States, humbly importuning for an investigation, and for that redress and protection granted to every American citizen by the Constitution of the General Government, and of all the State governments.

But the only consolation we have received from his excellency President Van Buren, or that we have as yet received from Congress, is this: "*Your cause is just but Government has no power to redress your wrongs.*" *Wonder ye heavens, and be astonished O earth!* Ye venerable spirits of our departed Sires give audience. Ye shades of Washington, of Lafayette, ye fathers of American liberty, harken *"In the voice of fifteen thousand of American citizens on earth, which cries to this Government for redress; but cries in vain!*"

It is the blood of aged men and helpless infants—of innocent women and children, mingled with the tears of widows and orphans which *cries* from the ground for vengeance, and there is no arm of power extended in their behalf. It is the voice of the representatives of seventeen millions of people who boast of freedom, and who pride themselves in being American citizens which declare: "*Your cause is just but Government has no power to redress your wrongs.*"

Here then is an end of our western empire. Here then is the consummation of all your labors, toils and suffering.

Was it for this, you resisted British oppression and slavery; burst your chains and declared yourselves free?

Was it for this, you struggled through a seven year's war, and sealed with your blood the covenant made with Liberty?

Was it for this you combined the wisdom of a nation in framing a Constitution which guarantees to every man the blessings of life, liberty, conscience, and the pursuit of happiness?

This sacred instrument—once sacred, now trampled under the feet of those who should have been its friends and warmest supporters; and by them made to mock the hopes and to aggravate the sufferings of your children, by promising them liberty and protection, while rulers declare themselves void of power to fulfill its sacred pledges.

O tell it not in foreign climes, lest the word be heard among the un-
born afar off.

The sons and daughters of monarchy growing under the weight of accumu-
lated sufferings, where ages of shame have consolidated to increase their
wrongs, and to rust still faster their chains, have lifted the sound of freedom
as it echoed afar o'er ocean's wave. And thus, awakened from their long and
troubled slumbers, they have started into new life as they listened to its ra-
cible tones.

As if some Angel chant,
Hail thou! Columbus's lyre,

And sing:

"Of the land of the free,
And the home of the brave."

America has indeed been looked upon by all nations, as "*the champion of
the oppressed*," of every clime.

Hence the Jews the persecuted exiles of Palestine, the noble exiles of Po-
land, the generous sons of Spain, the oppressed and persecuted of all na-
tions: writhed and worn as with the chains of tyrants, have fled for
refuge.

Hence the groaning millions of Europe's laboring sons and daughters, still
in bondage, cast a lingering and imploring look, while smothered of alternate
hope and despair still agitate their bosoms.

Hence the noble sons of Greece, the descendants of the renowned philoso-
phers, poets, orators, statesmen and heroes of Athens and Corinth have
looked for aid and succor, during a long and bloody war of extermination;
and animated by our example, and aided and encouraged by our sympathies
they have emerged from the darkness of ages, burst the shackles of a long
and terrible despotism and made themselves free.

Shall the struggle to the nations now be failed, and basely surrendered?

Shall the trump of freedom now be hushed in silence?

Shall liberty now be hurled from her high and lofty throne in the midst of
the nations, and fall to rise no more?

Shall the voices of truth be forever hushed, while justice and equity fall to
the ground, or torn degraded from a world so base, and fly to their native
clime in realms of light where peace forever reigns?

Shall the light of the nations after blaring for a century, and illuminating
with its genial rays the most benighted and distant corners of the earth now
be quenched in everlasting night, and seven-fold darkness pervade all nations;
while the spirits of a Cain, a Judas, a Nero, or an Arnold, with the hosts of
fallen angels proud abroad as an sole monarch of the realm; sit upon our
throne, or reign in our hearts without a rival?

And all this to gratify and uphold a fallen and degraded state which has re-
solved itself into a lawless band of robbers and murderers; and the no less base
and degrading statements of men in power, who in view of all these things

exclaim, "your cause is just, but *God*—*Heaven*—*has no power to redress your wrongs.*" And thus virtually and piously say: *there is no government.*

Must we, because we believe in the fallacy of the Gospel of Jesus Christ, in the ministering of angels, in visions and revelations like them of old, in the doctrine of repentance and baptism for remission of sins, in the gift of the Holy Ghost; in the millennium; in the resurrection of the dead; in eternal judgment; in the acceptance of the Old and New Testament as a record of the Jews; in the Book of Mormon as a history of a branch of the lost tribes of Israel. Must we because we choose to worship God according to the dictates of our own consciences, be killed, robbed, plundered, driven and banished from a State of this Union, and the government find the weapons and pay the murderous wretches for committing these crimes?

Must we be driven from our homes and families, our homes burned to ashes, our arms taken from us, while at the same time we must "without arms continue to do military duty, or pay our fines?"

Must we pay our hundreds of thousands into the treasury for lands, and for taxes to support the dignity of office-holders, and to strengthen the army and navy; and then be gravely told that there is no power to protect us or redress our wrongs?

Where then is justice?

Where then is power?

Where then is hope?

Where then is safety for myself, my family, my friends or my injured bleeding country?

Driven from our homes, banished from a State, plundered of our property, neglected and forsaken by the General Government, and even pursued and persecuted for years in a foreign State, and some of us kidnapped and dragged again into the State, there to be ensnared or murdered by the same murderous wretches whose hands are yet dripping with the blood of our murdered brethren. Where on earth shall we seek for aid and assistance except at the hands of our native State?

Fellow citizens of the Empire State, to you I appeal in the name of justice, and in the name of suffering humanity. I implore you to come forward and assist by every lawful means in your power, in bringing Missouri to justice, in rescuing a member of the confederacy from the grasp of an organized banditti, and in obtaining redress and protection in behalf of the injured.

I conjure you by the kindred ties of citizenship, by your sense of honor; by your regard for justice; by your love of mercy; by your feelings of humanity; by your love of country; by the spirits of our departed Sires, by the rest of the Pilgrims who landed on Plymouth Rock; by the patriotism of '76—by the sacredness of Washington, by your reverence for the Majesty on high; by your love of Jesus; and by our mutual hope of a blessed eternity at his right hand; and in view of things present and things to come, and of the fate of millions yet unborn, I implore your most anxious and active aid in this holy cause.

Hygiene is taken in the sleep, if equity cannot raise, if truth has fled forever from our land; if the Star of American liberty has not to rise no more; then shall Missouri triumph in the enjoyment of the quack she has so basely won, and her sons and daughters breathe in the poison-breath of a soil enriched by the blood of her innocent victims; till the burning anger of the Almighty shall make the mountains quake and cause the rivers to flow with blood, while he cleanses the earth from such horrid pollution, and restores that liberty and peace which is wrought in vain at the heads of men.

But, if on the other hand, there yet remains one spark of that pure fire which animated the bosoms of our fathers, it will kindle into a flame at the very hearing of outrages so enormous on the part of Missouri, and at neglect so criminal on the part of the General Government. A flame which will burn too hot for wisdom, and which will quickly consume such abominable corruption, and purify the atmosphere of American liberty.

I make this appeal to my native state because I have a right to claim that aid and assistance, where all law has been put at defiance, and where officers of government have refused to grant redress.

I make it because I know their patriotism in times past, and have every reason to expect that the sons of such noble men, will still be true to their country and the great cause in which they have the same interest as myself.

I make it to plead the cause of the widow and the fatherless. I make it to bear testimony against iniquity in high places.

I make it that rulers may "judge with justice for the poor, and reprove with equity for the meek."

I make it as a friend of justice and humanity, and a well-wisher to my country and all mankind.

I make it to admonish clergymen of their duty, that they may join with one accord to plead the cause of humanity and suffering virtue, to approve robbery murder and every injustice, and to stand as faithful watchmen, awake to the dangers of their bleeding country.

I make it to re-kindle in the bosoms of every true American, that holy flame of patriotism which is never extinct, but which sometimes slumbers for a moment when there is little to excite or call it into action.

If this appeal falls to the ground unheeded; if Missouri still goes unpunished for her crimes; if myself and friends still go unredeemed; then farewell to the glory of Columbia; farewell to the peace and security of the citizens of this state happy Republic. You may garnish the sepulchres of the Apostles of American liberty who slumber in the dust, you may sing their praise, and celebrate their battles; you may pile your monuments to the skies on materials of their glorious achievements—while on the other hand you destroy that beautiful Temple of Liberty which they erected as the best memorial of their honor and of your shame. You may clothe your army with the panoply of Goliath, build your walls strong and high as the walls of Babylon; rear your monuments like Babel's tower; raise your temples like Diana of the Ephesus; marshal your hosts like Sennacherib; sing for joy

and anxiety like the proud and lofty Tyre; and say in your hearts, "I sit a queen and am no widow and shall see no sorrow."

But remember the flood of Noah,—remember Sodom and Gomorrah,—remember Pharaoh and his hosts,—remember King Saul,—remember Herod,—remember Belshazzar, and the writing upon the wall, "Mene mene tekel upharas." Remember the end of Jerusalem,—remember there is a God in Heaven who will avenge the blood of innocence, and especially of his own elect, who cry unto him day and night.

With sentiments of respect

I remain, fellow-citizens

Your most obedient servant.

PARLEY P. PRATT.

LETTER

TO

QUEEN VICTORIA.

Sovereign of Britain,—

It has fallen to the lot of your Majesty not only to live in a most eventful period of the world, but to occupy a station the most conspicuous of any individual of the present age.

It has pleased the Almighty disposer of events, who governs and rules among the kingdoms of the earth, to raise your Majesty, while in the morning of life, to a throne of power, at the head of an empire, which, in every respect, stands foremost among the nations and kingdoms of the world. It is with feelings of that profound respect which is justly due to so high an office, that I offer this address. The importance of the subject, and the obligation which I am under to the God whom I serve, and to the people of the age in which I live, are the only apologies which I offer for thus intruding upon the attention of your Majesty.

Known generally that the world in which we live is on the eve of a Revolution, more wonderful in its beginning—more rapid in its progress—more powerful in its operations—more extensive in its effects—more lasting in its influence—and more important in its consequences, than any which man has yet witnessed upon the earth, a revolution in which all the inhabitants of the earth are vitally interested, both religiously and politically—temporally and spiritually; one on which the fate of all nations is suspended, and upon which the future destiny of all the affairs of the earth is made to depend. Nay, the angels have desired to look into it, and heaven itself has waited with longing expectation for its consummation.

I will now proceed to show from the Scriptures first, what this revolution is; secondly, that the present is the time of its fulfilment.

The first great universal monarchy after the deluge was the kingdom of Babel, or Babylon. This was founded by Nimrod, on the plains of Euphrates, and continued to strengthen itself until the time of Nebuchadnezzar, whom the Lord raised up to be his servant, to execute his vengeance upon

the nations. By a vision of the most striking prophetic declarations of Jeremiah the Prophet and others, and their no less striking fulfillment, the monarch marched forth—conquering and to conquer—all Tyre, Egypt, and Judah, and all the surrounding nations, were subdued and brought into captivity for seventy years. This was so extensive, that Daniel the Prophet exclaimed to the King of Babylon, “The God of heaven hath given thee a kingdom, power, strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.”

The monarch, standing at the head of nations, and waving his sceptre over all the kingdoms of the world, was the favoured instrument to whom the Almighty made known his purposes touching the government of the world in all succeeding ages. While resting upon his bed in the deep silence of midnight, when the busy world was lost in darkness, and strained nature hushed to silence and repose, an anxious inquiry arose in his mind in regard to the things which should “come to pass hereafter.” His mind roamed down through the dark vista of future and distant periods, and would fain have understood and contemplated the events of the “latter days.” Thus, lost in contemplation, and fast whelmed with deep sleep, his mind was suddenly caught from the subject of his meditation, and the visions of heaven were open to his view. A great image stood before him, whose head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron and feet and toes part of iron and part of clay. He beheld till a stone was cut out of the rock without hands, which smote the image upon the feet and toes; then was the whole image broken to pieces together, and became like the chaff of the summer threshing-floor, and the wind blew it away, but the stone became a great mountain, and filled the whole earth. When the king awoke from this vision, he sent for his wise men, but none of them could unfold unto him his dream and the meaning thereof, till Daniel was forthcoming with this striking declaration: “There is a God in heaven that revealeth secrets.” This man of God then proceeded to tell the dream and the interpretation thereof. The head of gold represented Nebuchadnezzar and the kingdoms over which he reigned; the breast and arms of silver, represented the Medes and Persians, who next succeeded in the government of the world; the belly and thighs of brass represented the empire of Alexander and his successors—the being the nation successor, the legs of iron represented the Roman empire, which was the fourth great monarchy of the world, and the feet and toes, part of iron and part clay, represented the dismember of the Roman empire and its subdivisions into the kingdoms of modern Europe, as they now exist in their divided state, partly Roman and partly Protestant, and not cleaving one to another, even as iron and clay will not adhere or unite in mutual strength.

Of course then the government of England is one of the toes of this image.

Now, “in the days of these kings (or kingdoms represented by the feet and toes,) the God of heaven should set up a kingdom which should not be left to other people, but should break in pieces all these kingdoms and stand forever,” as represented by the little stone.

This is the interpretation which the God of heaven himself gave to Daniel, and which Daniel has given in the Scriptures; and England has given the Scriptures to the world—thus actually revealing to the world its destiny and her own.

But before we proceed farther we shall go back and take another view of the same subject, as revealed to Daniel on another occasion, and under a different figure. He saw (Dan. vii.) these same four kingdoms, viz. the Babylonians, Medes and Persians, Greeks, and Romans, rise and reign in succession under the figure of four beasts. Out of the fourth beast he saw, under the figure of ten horns, ten kingdoms rise, which are the same that the first and last represented, viz. the kingdoms of Modern Europe. "And he beheld till the thrones were cast down, and the Ancient of Days did sit, and judgment was given to the Saints, and the true state that the Saints possessed the kingdom." Again, he said, "The Sonns of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever."—Again, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High. Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Again he says, "I saw in the night visions, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The kingdom so often spoken of in the 7th of Daniel, is evidently the same that is represented by the stone which smote the image, as recorded in the 2d chap.

From this it appears, that this new kingdom will be established over the whole earth, to the destruction of all other kingdoms, by nothing less than the personal advent of the Messiah in the clouds of heaven, with power and great glory, but preceded by a pericope called the "Ancient of Days."

The 14th chap. of Zechariah confirms this testimony by predicting that the Lord will stand with his feet on the Mount of Olives, that he shall come and all the Saints with him, and that in that day there shall be one Lord, and his name One, and he shall be King over all the earth.

The Revelation of John bears the same testimony, saying: "The kingdoms of this world shall become the Kingdoms of our God and his Christ."

There are many other Scripture illustrations of the same subject, which would be extremely interesting to your Majesty and to the world, but these must suffice.

From all these facts, so clearly set forth in the Scriptures, I feel warranted in saying, that as sure as all these events have succeeded each other from the days of Nebuchadnezzar King of Babylon, and the days of Victoria First, on the throne of Britain, so sure will that portion be fulfilled which is yet future, and which relates to the casting down of thrones, the termination of the present political and religious establishments of the earth, and the setting up of a new and universal Kingdom, under the immediate administration of the Messiah and his saints.

Connected with the setting up of this new era will be the restoration of Judah and Israel from their long dispersion. They will come home to their own land, and rebuild Jerusalem and the cities of Judah, and raise up the temple of their God. This city will be the seat of empire for the eastern world, and all the surrounding nations for the next thousand years at least, (See Zechariah 14.)

This restoration will take place by a series of miracles, signs, wonders, revelations, judgments, &c. which will far exceed the dispensation of Moses and the deliverance of Israel from Egyptian bondage. (Jeremiah 33th; Ezekiel 38th; Isaiah 11th. Ezekiel 38th to 39th inclusive.) With this revolution will be connected the resurrection of the saints that have slept. See Daniel an. 12; Job 19, 25, 26, 27; Rev. 20.

A physical change also awaits the earth at that time. The mountains will be thrown down, the valleys exalted, the rough places become smooth, and the crooked places straight, the barren desert is fruitful, and the parched ground well watered; and even the beasts of prey will be wrought upon by the spirit of God—will lose their thirst for blood, and become perfectly harmless, feeding on vegetable food only.

Isaiah and others have written upon all these things so extensively that it would be needless for me to give the quotations in this place. Connected with this restoration will be judgments and signs in heaven above and earth beneath, which will destroy the nations, and destroy millions by famine, pestilence, sword, tempests, hail, earthquakes, floods, and whirlwinds; and which will finally terminate in a fire, as foreshadowed to all the proud and them that do wickedly as the flood of Noah and the fire that fell upon Sodom. Then, as Noah was a saviour of a world destroyed, and himself and family the sole proprietors of the earth, so will the saints of the Most High possess the earth, and its whole domain, and tread upon the necks of the wicked. (See Isaiah 24th, 1st to 6th; Malachi 4th; Luke 21, 31 to 34; Joel 3.)

Having laid before your Majesty a faint description of that great revolution which awaits the world, I now come to the second part of my subject, viz:—

THE TIME OF ITS FULFILMENT.

The Apostles were in expectation of its immediate fulfilment, while Jesus was yet with them, and he taught them better. They inquired of him, saying, "Wilt thou at this time restore again the kingdom of Israel?" But he answered them, saying: "It is not for you to know the times or seasons which the Father hath put in his own power." As much as to say, that it was no part of their mission, and was not to be fulfilled in this day. So, being corrected in this thing, the Apostle Peter afterwards informs us, (Acts 1st,) that the heavens must receive Jesus Christ until the times or seasons of all things spoken of by the Lord, by the holy prophets, and that at the time of visitation God would send him again. Jesus himself speaks of this same time, when he says, (Luke 21st) "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. And also comes to the same point of time, (Romans 11st) "Blindness in part has happened to Israel until the fulness of the Gentiles is come in."

These texts all have an allusion to one and the same time, viz: the revolution of which we have spoken.

The Lord (Luke 21st) after speaking of the signs of his coming, says, "When ye see these things begin to come to pass then know that the kingdom of God is nigh at hand," and then says that the generation who are witnesses of these signs beginning to come to pass will not pass away until all shall be fulfilled, including his second coming and kingdom.

Now, the kingdom of God here spoken of cannot possibly allude to the kingdom of God which was set up in the days of the Apostles, for that king-

dom was already at hand when the Saviour predicted those things, and was set up immediately after his resurrection, and without the signs spoken of in the list of Luke having come to pass. Therefore he must have alluded to the kingdom of which Daniel and others spoke, which was to be set up "in the days of those kings," as represented by the feet and toes of the image; and it is well known to your Majesty and to all Christendom, that these ten kingdoms out of the ruins of the Roman empire did not arise until many hundred years after the days of the Apostles.

Let us here enumerate the signs spoken of, which are to precede the Messiah's second coming, and the setting up of his kingdom. "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth, distress of nations, with perplexity—the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and then shall they see the Son of Man coming in the clouds of heaven with power and great glory."

I beg leave barely to remind your Majesty that these signs have for the last ten years been fulfilling in the eyes of all people. I need not here particularise or point out their fulfilment, for passing events are too notorious to be hidden. I now beg leave to call the attention of your Majesty to an important discovery, which has poured a flood of light upon these subjects, and which has actually revealed and demonstrated that the present age is the time of their fulfilment. I allude to the discovery of an ancient record among the antiquities of America, a copy of the translation of which was lately presented to your Majesty and another to his Royal Highness Prince Albert, by Mr. Brigham Young. The discovery of this record, and the things connected with it, as they are now unfolding in upon the world, are of more importance than any single event which has transpired in modern times. The discovery of America by Columbus 350 years since opened a new era upon the world, and poured a flood of light upon the warring nations. They awoke from the slumber of ages and gazed with astonishment and wonder. As the first transports of admiration subsided, a spirit of enterprise seized the people, and a new impulse was given to the minds of men, which has resulted in mighty changes in the scientific, commercial, and political departments, and which has surely contributed in forming all the great outlines of modern character.

But it remained for the nineteenth century to open a treasure of knowledge, and to present to the world a discovery more extensive in its information, more glorious in its intelligence, and of greater magnitude in its final bearing upon men and things, than all the discoveries of Columbus and his contemporaries. I allude to this ancient American record. By this means the history of the past, in relation to half the world, has been opened as far back as the confusion of languages in Babel. A nation whose "bones are dried," and whose ruined temples and monuments have reposed for ages in silent, solemn, and awful grandeur, has now spoken from the dust and revealed to the world their history, and with it their prophecies and their testimony of Jesus as the risen Messiah and the Saviour of the world, not of Asia only, but of America also. From this record we learn the astonishing fact that the Gospel was revealed among the ancient inhabitants of that continent, and that Jesus manifested his presence to them, sitting in order all the offices and ordinances of his kingdom, and opening all the great outlines of his doctrine,

together with a knowledge of the future, down to the times of restoration, of which we have spoken. By this means we are enabled to come to a knowledge of these points of doctrine and prophecy, and to understand clearly that which has been rendered obscure by coming down to us through the dark ages, robbed [of its plainness] by priestcraft and superstition and mingled with the traditions of men. By this means we are enabled to understand definitely the signs of the times, and how and when the prophecies are to be fulfilled in relation to the great revolution so clearly set forth in this letter. And by this means we understand the fate of the world, and the destiny to which the nations are hastening.

This ancient record was discovered in 1827, in Western New-York, in the bowels of the earth, where it had been concealed for 1400 years. It was there deposited by a holy prophet, whose name was Moses, in order to preserve it, at a time when a great nation was overthrown. It was translated and published in English in 1830. Since that time it has been a principle weapon in the hands of God of working a greater revolution among men than was ever known in so short a time. It has given rise to the Church of Christ of Latter-Day Saints, who were first organized with six members on the 6th of April, 1830, but who now number many thousands, both in America and Europe.

This Church professes to hold to the ancient order of the Gospel, as revealed both in the Bible and in this American record. They discard infant baptism, as an invention of priestcraft, and hold to the baptism of penitent believers for remission of sins, and to the gift of the Holy Ghost by the laying on of hands in the name of Jesus; and to the gifts of healing, prophecy, miracles, &c. as Jesus has promised in his Word.

The Church of the Saints thus organized upon the ancient order and faith once delivered to the saints, must grow and flourish, and spread among all nations, and mountains in faith, and power, and might, and glory, until, as a bride adorned for her husband, she is prepared for her coming Lord, and for the marriage supper of the Lamb.

Perhaps a few words of one of the prophets, as contained in this ancient record, will serve to show what is at hand to be fulfilled, in plainer terms than any modern style of language can express. From the 37th page of the first book of Nephi, as contained in this ancient record, I extract the following:

"The Lord will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel. Whosoever he will bring there again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity and out of darkness, and they shall know that the Lord is their Saviour and their Redeemer, the mighty one of Israel. And the blood of that great and abominable Church, which is the whore of all the earth, shall turn upon their own heads, and they shall be drunk with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to remove the people of the Lord; and all that fight against Zion shall be destroyed. And that great whore, who hath perverted the ways of the Lord, yea, that great and abominable Church, shall tumble to the dust, and great shall be the fall of it. For, behold, the time cometh speedily that Satan shall have no more power over the hearts of the

children of men; for the day cometh that all the proud and they who do wickedly shall be as stubble, and the day cometh that they must be burned. For the time cometh that the fullness of the wrath of God shall be poured out upon all the children of men, for he will not suffer that the wicked shall destroy the righteous; therefore he will preserve the righteous by his power, even if it so be that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear, for they shall be saved, even if it so be as by fire. Behold, I say unto you, that these things must shortly come, yea, even blood, and fire, and vapour of smoke, must come, and it must needs be upon the face of this earth; and it cometh unto men according to the flesh, if it so be that they harden their hearts against the Holy One of Israel; for behold the righteous shall not perish; for the time surely must come, that all who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spoke, saying, "A prophet shall the Lord your God raise up unto you, like unto me; him shall you hear in all things whatsoever he shall say unto you." And it shall come to pass, that all those who shall not hear that prophet shall be cut off from among the people.

And now, I Nephi, declare unto you, that this prophet of whom Moses spoke, was the Holy One of Israel, wherefore he shall execute judgment in righteousness; and the righteous need not fear, for they are those who shall not be confounded. But it is the Kingdom of the devil which shall be built up among the children of men, which kingdom is established among them which are in the flesh, for the time speedily shall come that all the churches which are built up to get gain, and all those which are built up to get power over the flesh, and those which are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh, and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth, and he numbereth his sheep and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep and in him they shall find pasture."

I have given the above extract from this ancient prophecy, in order that your Majesty, and the people of your dominion, may be aware of future events which are nigh, even at the door.

I must close this letter by beseeching the Sovereign and people of England, in the most affectionate manner, to repent and turn to the Lord with full purpose of heart. When I say repent, I mean my message for the lords and nobles, clergy and gentry, as well as Sovereign and people. Let them deal their bread to the hungry, their clothing to the naked; let them be merciful to the poor, the needy, the sick, and the afflicted, the widow and the fatherless; let them set the oppressed free, and break every yoke; and in order to be able the more effectually to do this, let them dispense with their pride and extravagance, their luxury and excess, for the cries of the poor have ascended up to Heaven, and their groans and tears have ascended up before the Lord, and his anger is kindled, and he will no longer suffer their sufferings to go unnoticed.

In short, let them bring forth fruit meet for repentance, and come and be baptised in the name of Jesus, for remission of sins, and then shall they receive the Holy Spirit, and because the voice of the Most High, the children of light and eyes shall follow them that believe, the sick shall be healed in the name of Jesus, devils shall be cast out, the deaf shall hear and the dumb shall speak, and the poor shall have the gospel preached unto to them.

" Now if the rulers, clergy and people of England hearken to this message, they shall have part in the glorious kingdom so clearly set forth in this letter; but if they will not hearken to the words of the prophets and apostles, they will be overthrown with the wicked, and perish from the earth.

The Lord God of Israel hath sent his angels with this message to the children of men; "to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come, and worship him that made Heaven, and earth, and the sea, and the fountains of water."

With sentiments of profound respect, and with the most anxious desire for the welfare and prosperity of the Sovereign and people of England, I have the honor to subscribe myself,

Your Majesty's humble Servant
And Loyal Subject,

FARLEY P. PRATT.

Manchester, May 28, 1841.

THE FOUNTAIN OF KNOWLEDGE.

Modern men have been traditioned to believe that a sacred book was the fountain of Divine knowledge; That the heights and depths, and lengths and breadths of heavenly intelligence is contained therein, and that the human mind must be limited and circumscribed thereby, so as never to receive one particle of knowledge except the small amount contained within its pages.

This cannot be correct, as we shall now proceed to demonstrate.

However sacred and true may be the principles contained in a book yet these principles were true before they were written, and each truth was revealed before it was written, consequently known before it was written; therefore it follows that all revealed knowledge was obtained without books and independent of them;—while on the other hand no sacred book could come into existence without the pre-existence of all the principles of revealed knowledge contained therein. It is therefore a self-evident fact, that sacred books are the productions of revealed knowledge, and revealed knowledge is not originally produced from books. Hence a book cannot be the fountain or source of knowledge; but is at best but a stream from the fountain.

Again all books written on perishable materials are liable to destruction. But the fountain of knowledge cannot be destroyed. And should all books be destroyed, all the knowledge contained in them would still exist, and man might derive the very same knowledge from the very same fountain from whence it emanated previous to its being written.

Again, all mankind have not had the use of letters, they have not been qualified to read books. Very many of them have lived in ages and in countries where a copy of the bible could not be procured. The art of printing is a modern discovery; previous to this improvement every copy must needs be written in manuscript at a vast expense of time and labor, which placed them beyond the reach of the greater portion of community,—not to mention

the fact that even among the most enlightened persons of the earth the scriptures were prohibited by law from being possessed and read by the common people. Whence then was the source of divine knowledge to which these millions could come, and drink, and live; if not to the God of heaven who omnisciently created? If the sacred books were the only source of divine knowledge, then salvation must have been very limited indeed.

Again, a sacred book could never be made to contain a millionth part of the knowledge which an intelligent being is capable of receiving and comprehending.

Let us contemplate for a moment the mind's capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting inquiry and meditation.

Open² burst the chains of mortality which bind thee fast; unlock the prison of thy clay tabernacle which confines thee to the grovelling, earthly sphere of action, and reborn in immortality, wrapped in the raiments of eternity, with organs of sight and thought and speech which cannot be injured or weakened by time or use, soar with me amid unnumbered worlds which roll in majesty on high. Ascend the heights, descend the depths; explore the lengths and breadths of organized existence. Learn the present facts, the past history and future destiny, of things and beings of God and his works; of the organizations of angels, of spirits, of men and animals: of worlds and their fallacies, of thrones and dominions, principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated high on a throne celestial, surrounded with the chaotic mass of unorganized existence, search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and exalted all nature makes a grand sublime response and enters into rest, to change no more. Enter the sacred archives of the third heavens, hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen or heard or known of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet.

Ought we with ink the ocean fill,
With the whole earth of parchment made,
And every single stalk a quill,
And every man a scribe by trade,
To write the love of God above,
Woud' stream the ocean dry,
Nor could the whole upon a scroll
Be spread from sky to sky.

It is not then to a book, however true or sacred or useful it may be that we would point to as the fountain of knowledge; but rather to the great fountain of light and truth enthroned in the midst of the heavens; the creator of universes and the author of all the truths in existence, whether written or not.

Knowledge from this source can only be derived by means of direct revelation.

It is communicated unto man by means of the word-of-Jehovah, by the ministry of angels, or by visions; and by dreams, as well as by the spirit of prophecy and revelation.

By these means the ancients received all their knowledge of things past, present, and to come, as well as all their knowledge of principles, doctrines and commandments, by which they pleased God, and by which they obtained promises and a hope of immortality and eternal life.

By these means a Noah was translated, a Noah saved from the flood; an Abraham honored and feared among the nations, a Jacob delivered; a Joseph exalted to a throne.

By this means a Moses burst the chains of a tyrant and made a nation free.

By this means a Joshua conquered; and a David exalted all the wise men of the east.

By this means Jesus Christ conquered death and hell and ascended to the throne of his father. By this means he apostles spread his gospel among the nations with such unparalleled success. And in short, by this means a Joseph in modern times has restored the fullness of the gospel, saved the church out of the wilderness, restored to them the truth once delivered to the saints; and caused them to escape the edge of the sword, to break off the fetters of iron, to burst the gloomy walls of Missouri's dungeons, to put to flight the armies of the chero, and to confound all the deep laid plots of wicked priests and rulers which have been laid for their destruction.

By this means the Latter Day Saints have risen from obscurity, and after wading through seas of oppression; have obtained their chartered rights; have organized their councils, have commenced to sever their vines, and temples, have marshaled their legions and bared defiance at the altitudes of law and order, and have unfurled far on high the banner of freedom while the wisdom of their legislation and the power and purity of their doctrine have attracted the attention and won the admiration of millions at home and abroad, who are rallying to the standard; and thus the nucleus is formed for the universal dominion of freedom, peace and truth; and for the restoration of all things spoken by the prophets.

The gift of revelation is the key of knowledge. Without it we know comparatively nothing, and with it we may know all things, even the deep things of God.

From the foregoing observations some persons may be disposed to take advantage of the prejudice of the present age, by asserting that we are opposed to the scriptures, or that we wish to throw them out of use, and to turn the minds of men from them, or at least from a just estimation of their value. But such is not the case.

The scriptures are sacred and true, and useful in their place. Although they are not the fountain of knowledge, nor do they contain all knowledge, yet they point to the fountain, and are every way calculated to encourage men to come to the fountain and seek to obtain the knowledge and gifts of God. For instance, who can read of a Noah saved from a flood, of an Abraham delivered from famine and war, of a lot saved from the flames of Sodom, of a Joseph delivered from prison and exalted to a throne, of a Moses avenger

pating a nation, of a-Samuel exalting and dethroning kings, of a David rising from obscurity and contending with the legalized opposition of thrones and dominions, all seated on the throne of nations he reigns magnificently glorious, and transfers to his son a kingdom, and riches, and wisdom, and glory, and honor, and power, far more excellent than had before been known among men? Who can read of a Daniel arrayed in robes of royal state, to preside over presidents of provinces, to teach senators wisdom, to instruct and reprove kings of the earth, to prophesize with prophetic eye the distant future, and to point out with nice precision the rise and fall of kingdoms, states, and empires? Who can read of Zachariah and Elizabeth, of Joseph and Mary, of Anne and Simeon, of the Shepherds of the plains of Judah, of the wise men of the east, of John the Baptist and Nathaniel, of Jesus Christ and his Apostles, of Paul and the disciples, of Cornelius and Ananias, of the churches of Rome, of Corinth, and of Ephesus, of John on the Isle of Patmos, and the seven churches of Asia, of Jew and Gentile, in short of all the people of God, under all dispensations and circumstances, whether patriarchal, Mosaic or Christian, who can read of all these, instructed, governed, and perfected by holding constant communion with heaven by revelations, by visions, by dreams, and by angels and the spirits of just men made perfect, and not feel a kindling desire in his bosom, to partake of the same blessings, and to hold intercourse with the same powers? Who, in view of all these would not feel a desire to hear the voice of Jehovah, to be wrapped in the visions of eternity, to gaze upon and hold converse with angels and spirits, to be instructed by visions and dreams of the night, and to partake of the testimony of Jesus, the spirit of prophecy?

Who with all these examples before him would not feel encouraged and emboldened to approach a throne of grace, and seek for things so reasonable, so useful, and so delightful?

But one thinks I hear the sighs and groans, and behold the tears of a broken hearted sinner whose bosom heaves with emotions of alternate hope and fear, of doubt and desire, while faith on the one hand invites him onward, and the strong bonds of deep rooted tradition on the other holds him back, and the precepts of men whisper in his ears, that revelation has ceased for ever, that visions, angels, dreams, and the gift of prophecy are not for us; that we must be contented with the history of what others have enjoyed without expecting to enjoy the same ourselves.

To such I would say, be not deceived, God is the same yesterday to day and forever. His ear is not shortened that it cannot hear; his ear are not heavy that he cannot hear; neither is he dumb that he cannot speak. His angels are ministering spirits to the heirs of salvation, and his spirit, is the same spirit of prophecy and revelation that it was in days of old.

The scriptures command you to covet earnestly the best gifts; but more especially the spirit of prophecy. Paul prays that you may be enriched with the spirit of wisdom and revelation in the knowledge of God. James says, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." Again, Jesus Christ declares, that no man knows either him or his father, except it be revealed to him. He also declares that "to know God and Jesus Christ whom he hath sent, is life eternal." Consequently all who enjoy eternal life must know God by revelation to themselves.

"Come ye weary heavy laden, ye humble seeking sore souls, take courage from all these glorious examples and precious promises lay hold of the blessings which are calculated to exalt the mind, to enlarge the heart, and to enlighten the understanding, and thus prepare and qualify your souls of the dust to share with the wise as the brightness of the firmaments and as the stars forever and ever.

The scriptures are given for the very purpose of feeding and encouraging men to come unto the great fountain of light and truth where they may enjoy all the blessings which are recorded in them, as having been enjoyed by the Ancesters. And those who are contented to enjoy the history of blessings instead of the blessings themselves, may be compared to a man on a desolate island who has nothing to eat or to drink. But while he is starving, and ready to perish with hunger and thirst he pulls a book from his pocket which contains the history of a feast of things once enjoyed by his forefathers. He reads with rapture of delight of the delicious meats, the rich viands, the sweet fruits and sparkling wines which were spread upon the plenteous board, and of the joys of those who feasted freely there. But these recollections only serve to whet his appetite, and to increase his cravings after food. In the anguish of hopeless despair, he exclaims, O that I were at my father's house, O that I too might partake of the feast. At this moment a messenger appears before him in the attitude of an instructor, and kindly offers to relieve him. With a sudden ray of hope springing in his bosom and with an imploring look of confidence he enquires, what must I do to be saved from hunger and thirst and to feast as did my fathers? O he said, eat or I perish.

But judge his feelings of disappointment and anguish when he is gravely told by his instructor that he does not need food as his fathers did. That it was only given to them because they had no sacred record, no history of the past to feast their souls upon, but now the causes of fasting is complete, the record is full, he need not eat as they did, nor drink as they did; but to read the history of their feasting and to believe it and rejoice in it would answer the same purpose, and that it was wicked and even presumptuous to desire or ask any food other than that which the reading of their record afforded him. In short, that they had the feast and he had the history of it, which amounted to the same thing, and he must therefore be content.

With these instructions he strives to restrain his appetite, he condemns himself a hundred times for feeling hungry and a thirst, he becomes his debtor for food and drink, the closer he pursues his study of the history of the feasting. He reads it over and over again, he comments it to memory, he presses it with fervor to his heart, he kisses it with reverence, he lays it for a pillow when he sleeps, and awakes but to read a new. But still finds no relief, in spite of himself his soul hungers and thirsts for food, such as his parents enjoyed and he passes out a wretched creature. But reading still the history of the past he discovers at last that he had overlooked an important sentence, a sentence which informs him that he must partake of the food for himself as they did for themselves or starve to death, and at the same time a messenger arrives with food and wine in plenty, and kindly invites him to eat and drink, say, says he, my instructor told me that this history was all the food I need, that it was enough for me to read and believe that my forefathers, that it was all the same as to eat myself. But says the kind instructor, that man was a deceiver, he has imposed upon you. Does not common sense teach you, does not experience teach you, and does not the history itself teach you that you must feast as well as they, or perish forever. The poor starv-

ing man is at last brought to his senses and is persuaded us to eat and drink and live. His spirits are then renewed, his soul is satisfied, and he looks with astonishment and wonder upon his former absurdity and that of his teacher and is tempted to think that such foolish ideas should have never entered the human mind.

So is the man, who, led by the vain traditions and precepts of men is made to believe that the gifts of revelation, vision, the ministry of angels, and prophecy, and all the keys of knowledge which the ancients did enjoy, are not now needed, or to be enjoyed, but that the bible which contains the history of them is all that is necessary.

O ye hungry, thirsting souls who have thus been deceived, rouse from your slumbers, break of the shackles of your minds, burst through the thick darkness and gloom of ages with which you are surrounded, and emerge forth into the light and liberty of the gospel, that you may enjoy those great and glorious privileges which have been had from ages and generations; but which are again made manifest in these last days, for the restoration of all things spoken by the prophets.